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AMERICAN JOURNAL OF HOMŒOPATHY.

NEW YORK, SATURDAY, APRIL 1, 1848.

ON THE CERTAINTY OF MEDICINE.

Concluded.

"When we investigate diseases with regard to their causes, and the degree of analogy, relation, and danger of their symptoms—in other words, when we examine them in their *tout ensemble*, and under all points of view, they are always found to differ from each other. No two cases of catarrh, or of simple ephemeral fever, are discovered to be alike—there exist between them, as between physiognomies, the most similar in appearance, features or shades by which they are rendered distinguishable. Now, since the slightest modifications in their character occasions analogous changes in their treatment, it naturally follows that we must study each case individually, in order that we may deduce, from the combination, or relation of its many phenomena, a rational plan of conduct; in a similar way that we endeavour to discover

the true sense of an enigma in each proposition of which it is composed, as well as in their union, and mutual relationship. In order, therefore, to understand any disease accurately, it is absolutely necessary to know the precise value of all its different phenomena; and likewise to know, whether in each new combination, they are not so greatly modified as to resist the employment of those remedies by which, when isolated, or in different combinations, they were victoriously combated. For, without a knowledge of these facts, the science of medicine would undoubtedly float, as it were, without compass, in a sea of uncertainty."

"In the morbid state, the principal phenomena are but few—the others resulting all from the combination and from the different degrees of intensity of the former. The order in which they appear, their various degree of importance and relation, are sufficient to give rise to all the varieties of diseases.

From the most trifling to the most excruciating pain, from the slightest to the most complicated disease, or from the ephemeral to the pestilential fever, we discover the same general forms, features, and colourings to exist.

It is from their union, from their dissimilar or combined features, and likewise from their analogy or contrast, that nature produces the great multitude of diseases, which, at first sight, appear so different from each other; in the same manner that a few signs are sufficient to expose to the eye all the beauties of the musical genius, or present to us all the wonderful complications of language.

This symptomatic method is the work of nature herself, and void of that arbitrary sway exercised by factitious systems. It serves to simplify the study of diseases, as well as their history and their treatment."

"Hippocrates has said, with the energetic

and rapid mode of expression by which he is characterized: "Life is short—art long—the occasion transitory—experience dangerous—the judgment difficult." That experience is dangerous, I am prepared to admit. If there exists one function which requires a combination of all the eminent qualifications of the mind, it is undoubtedly that of drawing correct indications from the symptoms of a disease, to observe the effects produced by medicines, and to establish principles on which they may, in future, be prescribed with safety. But when it is said that the art is difficult, so far from denying its existence, the contrary is implicitly maintained. The same Hippocrates, in his treatise on primitive medicine, has made on this subject an observation, the most sensible, and which appears to me to reduce the question to its proper value; "If medicine were not an art like all others, there would be neither good nor bad physicians—they would all be equally good, or rather, all equally bad." Confessedly there cannot be found any difference between the cultivators of an art, unless the principles of that art be in nature—for in this case only can some be acquainted with them, whilst others remain in complete ignorance with regard to their existence, and when these principles are not found in nature, they are equally unknown to all."

"But to be more explicit, the causes of physical movements are much more regular and constant in their action, than those of moral tendencies, the signs of diseases are much more evident, less variable, and more within the reach of our senses, than those by which the affections of the mind are rendered manifest. The effects of substances that may be applied to the body are more immediate, certain, and easily appreciated, than those produced by regimen and moral remedies; or in other words, than the effect of the laws of instruction, or habit. It will always prove less difficult to establish rules in order to imitate, in analogous cases, cures of the former kind, than to repeat those of the latter. To this, I would beg leave to add, that the intimate connection existing between the physical, and what is denominated the moral system—and likewise the dependence of the ideas or passions, in regard to the condition of the organs on the nature of the impressions which these latter receive, prevents morals from being established on a solid basis, unless we call to their aid physiological and medical know-

ledge; and the moralist, before he traces his plans of cure, or his practical precepts, should never neglect to consult the physician. In many cases, a suitable regimen and proper remedies applied to the physical system will do more towards reclaiming men to the paths of honesty or of virtue, than reasonings, exhortations, or even menaces. And if we examine the subject in a more extensive light, we will readily admit that public education, for the purpose of invigorating the soul, must tend to invigorate the body; that to regulate moral, it must regulate physical habits, and that in order to correct the passions, it must first correct the temperaments.*"

"If to what we have already said it be further added, that in the treatment of diseases there still exists many points extremely doubtful—that several of these very diseases, are, in the present state of the art, absolutely incurable, I will readily admit the correctness of the charge, and acknowledge that all these subjects have not been elucidated.

Many morbid alterations, when they have reached a certain degree of intensity, very unfortunately baffle all the means in our possession. Several diseases, from the very length of their duration, are rendered mortal. But can it be possible that a few isolated doubts undermine, in its very foundations, such a mass of certainties? Can a few incurable diseases cause us to neglect all attempts to treat those that are curable? By means of indefatigable labour, and with time, we shall be enabled to discover facts which nature has hitherto concealed from our view, these will clear up many points which still continue to be disputable, and will per-

* A disease is incurable merely because we do not possess the means, or instruments necessary for its cure. This great defect, if we may consider it as such, is not peculiar to medicine, but in like manner applicable to the other arts. The smith cannot work if deprived of his furnace, of his hammer, or of his anvil; the mariner cannot make his way without rudder, sails or oars; but from this does it follow, that men are neither able to work metals, or direct themselves on the waters? When a physician has not sufficient time to perceive all the features of a disease—when those by which the disease is characterised are not sufficiently known to him; or when the curative means are not within his reach, we must say that he does not possess the instruments of the art; but we cannot on this account deny the real existence, the principles and the utility of the art itself.

haps afford us the means of suspending or changing, without a single exception, all the irregular movements, which supervene in the animal economy. Until we have attained this object, let us continue to enjoy the truths already in our possession—let us remain in a state of the most complete scepticism with regard to those points that are not fully established—let us endeavor to extend the limits of an art so precious to humanity; and if any of its objects resist invincibly all our researches, let us remember that a problem may be regarded as solved, whenever we discover it to be truly inexplicable.”

“Meanwhile, notwithstanding the many serious and well founded reproaches that can be cast on medicine, and although there exist many physicians unworthy of that name; the public in placing them all on the same line, and in thus confounding learning and virtue with ignorance and empiricism, would be acting with the most manifest injustice. Than this nothing can appear more calculated to discourage talent, and disgrace an honest heart. Men of the world are anxious to advance their opinion on all subjects of conversation. No sooner are diseases or physicians mentioned before them, than they wish to appear to understand the former, and judge of the latter; their treatment of this fever, they say, has been badly commenced; such a fault has been committed, such a method should have been adopted. This physician has killed his patient; had he administered such a remedy, this accident would not have occurred.

These most peremptory and unwarranted decisions, should be answered by the physician, by the smile of pity and contempt they so evidently deserve. So far from receiving or supporting them, and thus encouraging in the public mind the opinion of their correctness, he should endeavor to demonstrate to those who propagate them, that in judging of things they do not comprehend, they themselves contribute to the degradation of their own understandings, and that by depreciating the merits of men they are not adequate to judge, they act contrary to the dictates of strict justice.

There exist but few persons capable of pronouncing with impartiality and accuracy on medical subjects. The acquirements necessary for this purpose, are to be found in physicians only, who but too often are disposed to profit by that spirit of bitter aspersion

which is discovered to prevail in the circles of society; and moreover, anxious to improve all opportunities of depreciating the talents of their fellow practitioners. Consequently on the one hand, the public cannot with any degree of justice entertain, an opinion on this subject, whilst on the other, the opinion which they profess to entertain of each other may, in a great number of instances, be regarded as very suspicious. The former is incompetent to judge; the latter are not always free from prejudice.

Were we to content ourselves with determining, from the general method of reasoning of each practitioner, and from his conduct in the various transactions of life, what would be the degree of morality to be expected from him in the exercise of his art—if to these data we were to add those afforded by his success or misfortune, confidence would be less blind and critics more just. If the public are absolutely determined to judge of physicians, they should at least limit themselves to the performance of that duty. In respect to physicians individually, since in abandoning themselves to their mutual injustices, they are always under the influence of their passions, and acting without faith, what are the means best calculated to return them to a sense of reason and justice? An appeal to their conscience, and to the sentiment of their own personal dignity.

But let me repeat it, there are many to be found anxious to render homage to talent; there exist likewise some who add genius to vast acquirements, and eminent humanity, to that morality by which virtue is cultivated as an art, and duties made to be fulfilled, in a manner similar to that in which the wants are satisfied. If these latter are more seldom to be met with, it must be attributed as much perhaps to errors of opinion, as to defects in the organization of our schools, or in general education. It would suffice, in order to see them increase in number, to pay them the tribute of respect to which they are entitled. If I reclaim this tribute, it is much less in favour of them than of this same public, by whom they are so uncerimoniously condemned. They have no need of this approbation, since they are well prepared to appreciate all its uncertainties. But to minds of a more undecided character, this degree of encouragement is necessary, since with its aid, they could be made to resemble the former. Recall to memory the difficult studies,

and tedious labours to which they devote their attention! the endless sacrifices to which they are made subject during the course of their existence! and the important services which may be derived from them by individuals, families, and society at large!

In insisting on the importance to be attached to the labours of the physician, I do not think myself actuated by that sentiment of selfishness, which often causes us to exaggerate to ourselves the importance of the object to which we have devoted our lives. In enumerating the services which might be rendered by a skilful, prudent, and virtuous physician, it has been my principal object to show all the magnitude and importance of their duties, to such as engage in the practice of that profession. There does not exist perhaps in society an art the obligations of which are more various, delicate and imposing—in which it is more necessary to trace for ourselves some invariable plan of conduct—to submit to the test of analysis, all the circumstances under which we may be placed—to direct all our inquiries in virtue of some general principles to which all details may be referred. I would beg indulgence for a few reflections on this subject.

Viewed in a certain light, the medical profession may be regarded as a kind of sacerdotal function; under another, as a true magistracy. As the object of a physician's labours is one of no little importance, namely, human life; it naturally follows that his obligations to disclose all useful truths—to pervert none, and to give to his mind, all the perfection of which it is susceptible, becomes of so sacred a nature, that the least violation, forgetfulness, or negligence on either of these points, presents invariably something truly criminal.

The duties of the physician, may be examined according as they relate to the science, to his patients, or to society at large.

The physician is in duty bound to the science, or in other words to humanity, (for the service of man is constantly its most important object) to acquire in the collateral sciences, a knowledge of all those subjects which may have some relation to our art, and may without the aid of hypothesis be transferred into it; and likewise to search in the art itself all that is capable of furnishing light to the other sciences, but more particularly to those from which it receives support. To him the love of truth must be, not only a propensity, or habit, but a passion; it must possess all

the activity, solicitude and scruples of a true passion. If the virtuous physician cannot conscientiously disguise or conceal the truth he imagines he has discovered, still less must he neglect the study of those means, by which he is enabled to arrive at the discovery.

His patients are assuredly entitled to all his attention and consolations. The art of administering medicine is nothing—he must be able to cure, for which purpose it is of absolute necessity that he should be acquainted not only with the various effects of moral impressions, but with those produced by remedies or ailments. He must be versed in all the secrets of the heart, and be enabled to excite, when necessary, all its sensitive fibres. Look attentively at those physicians most successful in their practice, and you will discover them in almost every instance to be men skilful in managing and directing in some sort at will, the human soul, in reviving hope, in changing to calmness the various agitations of the mind.

In order to employ with success, the influence of the passions in the treatment of diseases, it is absolutely necessary to possess precise notions of the relation and reciprocal action of these two kinds of affections. It is not less important to understand the language of the former, and the art of exciting or moderating them, than to be acquainted with the signs of the latter, and the means calculated to modify their symptoms and their course. In order therefore to cause every thing which surrounds a patient to contribute to the success of the treatment—to inspire those persons by whom he is surrounded with those sentiments most proper for accelerating his cure—in a word, to know on all occasions what is proper to say, as well as to do, the physician must unite to great sagacity, a considerable portion of prudence and judgement.

The duties imposed upon him by society at large, are a free and generous communication of all his discoveries—a wise and patriotic employment of his talents, and of all the influential means which his profession affords him. By penetrating into the interior of souls, and associating himself, through the medium of the confidence which he inspires, with the thoughts and feelings of families, how many serious prejudices is he not enabled to oppose? and how numerous the useful truths he can disseminate? The influence he professes, which, from the very nature of his functions, is at times productive

of general and most extensive effects—it becomes sometimes a true public power.

In the actual state of things, a physician is capable of rendering numerous and very diversified services to society; each of these services however, does not constitute a particular order of duties—they may all be referred to some general head.

Artaxerxes entreats Hippocrates to come to Persia, for the purpose of aiding with his science, that country then desolated by a most fatal plague. In order to tempt his ambition and flatter his vanity, he offers him riches together with the highest honors. To this Hippocrates answers "I have at home food, clothing and covering, I wish for no more. I shall not go to serve the enemies of my country and of liberty." In him we behold the great citizen, the true friend of humanity, who by this simple refusal, serves his country as effectually as did Mitiades and Themistocles by their brilliant victories, and the remembrance of which has contributed more than is supposed to the emancipation of nations.

It is not alone for having rescued many victims from death, or relieved them of their sufferings, that they are rendered commendable; but by being made the guardians of those interests the most dear to the human heart—the anxieties of a husband, of a wife, of a son, of a father, or of a tender friend; the fate of those unhappy persons, who fear to survive the loss of the objects of their love—of those family secrets intrusted to their prudence and faithful confidence—finally, of peace and hope, which, when unable to do more, they distil into the soul of the unfortunate. For such is the charm of a beneficent, and courageous virtue, that in order to afford assistance to one in misfortune, it is not essentially necessary that it should bring succors to him—its voice alone will be sufficient to pour the sweet balm of consolation in the deepest wounds."

THE MEDICAL PROFESSION.

None more than ourselves, regret the occasion to notice the unreasonable attacks which are made upon practitioners of Homœopathy, by practitioners of Allopathy.

The latter, have the impertinence to assume, that they are *the* medical profession; and out

of the pale of their communion all are quacks, and all is quackery. Upon this foundation they build. There would be reason for this, if the Allopathic school could show, or would even pretend to an approximation to certainty in the science of medicine; or to any single, clearly defined essential principle to guide in the art of medicine. But in all this, there is an utter destitution; so admitted by the ablest men of that school. The ground taken is, that the science of medicine is uncertain and must of necessity always remain so; and consequently, the *art* must be without science, which is the wide open door for all sort of evil doctrines and practices. The Homœopathic school takes the opposite ground: she contends that the science of medicine, as taught by her is certain; having clearly defined and well established principles to guide in the *art* of medicine; and that most, if not all the mental energies of the practitioner should be employed in a right application of those principles in the *art* or practice.

That, to us, seems to be the true position of the two schools in relation to one another; and to continue the controversy, as heretofore, is not only useless, but absurd; for, what have the varied abilities, mental, moral or physical, of individual members of these schools, to do with the truth or falsity of the doctrines taught by each? What have mere speculations, however plausible and beautiful, to do, in establishing what is true in medicine? Why should physicians exhibit their ignorance, folly, jealousy, envy and malice to the world, by a course of conduct to each other, which only tends to degrade them, while not an inch of progress is made in the true art of healing, by all such bad passions, and the usual fallacious reasoning? Why should physicians hate each other? Why should physicians attempt to destroy each other? Was it ever known that a physician established himself in the confidence of a community by detraction? The reverse is the fact.

After years of observation in the medical profession, we have not met with a member of it, who did not do all he thought would be of service to restore the health of his patient. There is to our mind, an honesty of purpose in this respect, which is in the highest degree a subject of admiration. And, we are authorized, we think, to go further; that in the controversies carried on by the two schools of medicine, however erroneous and absurd the mode of conducting these controversies; yet

it is right and proper to say, that all are really seeking truth. We have no desire to take any other view of this subject; the few exceptions, if any there be are of no account.

The Allopathic school from its centre to its circumference is in a troubled state. We are amazed at the commotion we behold in her; but good will come of it. The doctrines and practice of Galen which governed the profession for thirteen hundred years have been proved false; and the profession to recover itself, has for years tried to tie together the odds and ends of all systems to form what is now termed *eclecticism*: the effect of which is, a state of "confusion worse confounded;" a complete confusion of tongues, so that scarcely two Allopathic physicians understand one another, and no two of them would make the same prescription for the same patient; but in all this they are honest. True, they have "eyes but see not; ears have they, but hear not." All this comes of a bad education; and it cannot be expected that those who are forty years old and upwards will ever be able to see, or hear, or understand. These are lost, utterly lost; they have walked so long in darkness, that they cannot endure the light, and if they could, by reason of their great age, they are so dim-sighted, that the light does not avail. But the next generation of physicians will be of a different sort. Thirty years from this time will develop the triumph of truth in medicine of which we can scarcely conceive; the means will be obtained, and their application known so as to relieve human sufferings, which at this period are religiously endured as a part of the "great tribulation" in the way to a better world.

There is a way, and it is the only way, to settle the controversy between the two schools, and restore harmony. If each physician under forty years of age, (for we give up all over that age, it being a matter of history, that not one above that age but died opposed to Harvey's explanation of the circulation of the blood) would carefully study Hahnemann's doctrine and practice; and then do as he did, and make a minute record of each experiment and make known both the experiments and the results; such facts would in a short time end all controversy. We hope the junior members of the profession will undertake this great work without delay, so that no more time may be wasted in misrepresentations and unjust personalities.

CALENDULA OFFICINALIS,

AS A VULNERARY.

By Dr. Thorer, of Gorlitz.

(From the *N. Archiv*, III Bd., 1 Hft.)

Popular Medicine, the practice and experience of the unlearned peasant, are almost the only sources of the Allopathic *Materia Medica*. The history of every medicinal substance proves this, and all that the Allopathic doctrine has done is to invest its adopted children with what it calls a scientific garb, which is, in fact, generally mere false and fantastic tinsel. The Allopathic *Materia Medica* possesses no better history than this miserable one, spite of all its bluster and fanatical bravado. It would be very easy to adduce the most recent proofs of this, but *exempla sunt odiosa*.—The Allopathic *Materia Medica* has no internal resources, it possesses no mode of obtaining an accurate knowledge of remedies; the only means at its command is the impure and deceptive plan of bed-side experience; and according to this infallible touchstone, what is at one time positively asserted is again as dogmatically denied, and at last forgotten, that is, declared obsolete *lege artis*. If we look at any manual of Allopathic medicine, or any of the pharmacopœas, we shall find every where a corroboration of this statement.

Of late, indeed, a new field has been opened up for the Allopathic *Materia Medica*, and its *chevaliers d'industrie* to all appearances so quiet and harmless, are slyly appropriating the knowledge and experience of Homœopaths with respect to their medicines and their effects in diseases, and are announcing splendid cures by means of them. This new kind of literary larceny is pretty well known in these days, and has been more than once exposed and branded as it deserved. I need only allude to Dr. Schlesier of Peitz, with his Aconite in measles and Belladonna in sore throat.

Should any think I have, in the above, judged too harshly, I shall just refer them to Oslander, or to the declaration of the amiable old Heim, in his Biography, who, when occupying the situation of municipal physician in Spandau, openly confessed that, with respect to the *Materia Medica*, he had learned from "hinds and shepherds." Thus it is with the ostentatious, but shallow *Materia Medica* of the Allopathist. Every remedy there has had its periods of rise, of decline, and of total oblivion. Sad proceedings of a would-be science, where, nothing like certainty is ever

attained. Like every other drug, the *Calendula officinalis* is also a striking proof in point. If we take the trouble to look through all the Allopathic Pharmacopœas and *Materia Medica*, we shall find that it was at one time official, then it was erased from the *codex medicamentorum*, anon it was suffered to appear in the list, but was not held to be a necessary remedy, as will be seen by comparing the new and the old Prussian Pharmacopœas, it then became again obsolete, again, according to Lieutaud, it was announced to possess antihysterical and emenagogue virtues, besides many other properties which subsequent teachers of Medicine announced *ex-cathedra* not to be the case, although Lieutaud asserts, *variis profuisse experimentis constat, &c.*

The history of one medicine is that of all others, and what is to blame for so groundless, so irrational a mode of proceeding? Certainly not the medicines, nor the proofs capable of being furnished by nature of their powers residing in them and their curative action, but the absurd and unscientific modes adopted for discovering their powers. *Desciti moniti!* the great departed still calls aloud to you.

The healing powers of the *Calendula officinalis* were not unknown to the common people. From the earliest times down to our own days, the knowledge of its use, especially in external injuries, has been transmitted. But, as was to be expected, it was only empirically employed. The petals of its flowers were generally rubbed up with unsalted butter and employed as an ointment, or they were infused and drunk as a tea—but this was a rarer mode of administration. What is termed *Ringelrasenbutter* is a well-known external remedy among the country folks in my own neighborhood. How far and in what cases the curative action of the *Calendula* is Homœopathic was and must be doubtful. Its careful proving and investigation, according to Homœopathic principles, could alone furnish a sure and trustworthy result. Dr. Franz who has done so much for our *Materia Medica*, undertook its proving, the results of which are detailed in the *Archiv*, Vol. XVII, Part 3. His provings were commenced prior to the year 1838. It was interesting to me to find in this proving, proofs of the efficacy of *Calendula* in those affections for which it had been celebrated by authors with whose writings I was familiar, although I readily admit that further provings, on healthy individuals, may give more special indications for the cases of

scrofulous tumors in which its virtues are celebrated, than can be had from the symptoms, numbered 6, 9, 10, 11, and 12. Yet we may, even from these symptoms, infer that its leaves have a *vis resolvens*. (*Folia extus admota, vi resolvente gaudent.*) Popular Medicine employs *Calendula* in such cases, and the results of its Homœopathic proving are so well marked (vide symptoms 33, 34, and 35,) that the corroboration of this power in practice ought certainly to be to be tried. From these indications of the power of *Calendula*, I resolved to try it externally in cases of wounds. I was further encouraged to do so from the recommendation of the medical counsellor Schneider, of Fulda, although he does not mention where he derived his knowledge of its healing powers. I now subjoin the cases of wounds in which I have experienced its exceedingly beneficial effects. Three of these surgical cases were lacerated flesh wounds; one with laceration of the tendons; the others with enormous loss of skin, cellular tissue, and muscle, assuredly no very easy or pleasant sort of cases to treat. Formerly I had employed diluted tincture of *Arnica* in recent external wounds, as some of my Homœopathic brethren still do, yet I have always entertained the belief, that, in such cases, *Arnica* is less specific than *Calendula*; that *Arnica* is properly Homœopathic to contusions, sprains, and bruises, without solution of continuity of the soft parts, whereas the true province of *Calendula* is recent wounds, with or without loss of substance. But further experience is needed in order to determine this point. I may only observe that the effects of *Calendula* on the process of cicatrization seems to be very favorable—a circumstance which, however desirable it may be, is not always under the control of the physician, least of all in lacerated wounds with loss of substance.

For the external employment of *Calendula officinalis*, as an *aqua vulneraria Homœopathica*, I made two different preparations; one was made by filling one-third of a bottle with the petals of the plant, the other two-thirds with pure spring water, and exposing this well corked to the sun's rays for two or three days. In this manner a slightly aromatic smelling water was prepared, which I decanted off and sealed up, just like wine, and placed in the cooler temperature of the cellar.—One must take great care not to wait till fermentation commences in the vegetable mass exposed to the heat of the sun, in which case

the infusion would be useless. The other preparation was a *Spiritus Calendule*, made with the same proportion of materials, as in the former one, using pure rectified spirit of wine in place of water. This preparation I have only once employed, in a very diluted state, so that the spirit should not act prejudicially on the wounds; its effects were equally good.

The first case of wound that I treated with *Aqua Calendule*, only, was the following :

1. The coachman of Mr. R. K. received a kick from the newly-shod coach-horse, which completely cut through the lower lip on the right side. The wound was an inch long and of irregular shape. I brought the edges together with a narrow strip of adhesive plaster placed near the border of the lip, and gave the patient a bottle of *Aqua Calendule*, with directions to apply compresses moistened with it to the wound. In the course of three days, cicatrization without any formation of matter began to take place. The cure of this lacerated wound, by first intention, went on uninterruptedly and rapidly, and the scar of the severed lip is now scarcely perceptible. The patient never experienced any particular pains.

2. M. A. had the misfortune to fall down a whole flight of stairs, and, in addition to several contusions in the chest, received a deep wound in the forehead, and a similar but much larger one in the point and dorsum of the nose. Besides the pain she felt, she was very much annoyed by the injury done to her nose. But, in this case also, the *Aqua Calendule* produced such a rapid and beautiful cure without suppuration, that now no one could imagine that she had received a wound that might easily have produced a very disagreeable deformity.

3. Of much more serious character were the wounds, lacerations, and fractures which occurred to an unfortunate boy by the name of Floder, sixteen years old, on the 6th of July, 1844. The poor fellow was employed at a cloth manufactory in the country, and his left arm coming in contact with a fly-wheel of the water-engine, he was caught up by it, and wounded in the following manner :

The left upper arm was broken, the splinters of bone pierced through and projected from the skin; there was a deep flesh wound at the bend of the elbow; the flesh was entirely stripped off the left fore-arm; the ulna

and radius were quite denuded for six inches of their length, and the hand, which was completely torn off, only adhered by means of a flap of skin. On the external part of the right thigh the skin and muscular parts were torn off and presented a large and deep wound down to the bone. The face and breast were very much bruised and showed many small flesh wounds. The eyes were black and blue from extravasated blood. The boy thus horribly disfigured was in the utmost state of exhaustion from the loss of blood and the excessive pain. He had still to undergo amputation of the left arm, which I performed at the spot where the splinters of the humerus had penetrated the skin. I shall not dwell on all the details of the treatment of this case; suffice it to say, that the wound on the right thigh was first dressed with compresses moistened with *Aqua Calendule*. This was the only dressing employed until the complete cure which took place about the end of August; and it was remarkable how dry and without suppuration the granulations sprung up in the right thigh, in comparison with suppurative process that went on in the amputated stump of the arm, which was subjected to the usual surgical treatment. I was not previously aware of this peculiarity of the *Calendula* but, whenever I discovered it, I delayed no longer treating the amputated wound with the same remedy. Here also a most favorable cicatrization ensued, as had previously occurred in the right thigh. All the wounds healed capitally, filled up, and skinned over, and any one who should now see the parts, formerly so fearfully disfigured could have no idea, from the well-restored soft-parts and the excellent cicatrix, of the destruction which had taken place. As before hinted, the boy (except that he has lost his arm,) has completely recovered, and, as far as my experience goes, I can only ascribe the successful cure of such a disfigured and exhausted patient, to the rapid granulation and healing process brought about by the employment of the *Aqua Calendule*.

4. Mr. C., landed proprietor in G——, me; with an accident in his corn mill, whereby the first joint of his left forefinger, and both the joints of the ring-finger were completely torn off, together with the flesh of the point of the middle finger. On the ring-finger there still remained a small piece of the bone of the second joint, but completely divested of soft parts, and the patient was anxious

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that I should remove this small portion of bone. I forbore doing so, however, hoping it might be covered by granulation, and I was not disappointed. After the hemorrhage had been stopped by means of cold-water dressings, on the second day after receipt of the wound, *Aqua Calendula* was applied.— This application suited the patient very well, except that it produced some sensations at first, which I had not observed in any of the former cases. The wounds became more dry in appearance, granulation took place uninterruptedly, and a perfect cure was effected. An inconsiderable exfoliation took place from the denuded bone of the ring-finger, the rest of which became covered over. The patient was highly pleased with the result, and with the good effects of the *Calendula*.

I made known to surgeon Schulz, the healing properties of the *Calendula*. He has employed it extensively for two years past, and has communicated to me the following cases:—

5. A laborer in Trintschendorf, while loading a cart with stones, crushed his right forefinger, shattering the bone of it. The loose broken fragments of bone were removed, and *Aqua Calendula* applied. The cure took place rapidly, and without much suppuration.

6. A miller's apprentice in Sohrneundorf got two of his fingers so completely crushed by the millstone, that, as in the former case, the splinters of bone had to be removed. The application of *Aqua Calendula* caused as rapid a cure without any particular suppuration.

7. In a compound fracture of the leg, with a wound nine inches long, whereby the tibia was completely exposed, diluted *Arnica* was employed for a few days on account of great bruising and extravasation of blood in the leg, thereafter the wound was dressed with *Aqua Calendula*. The cure took place rapidly without much suppuration.

I could bring forward many similar successful results effected by *Calendula* alone; I may, however, only remark, that in all cases, where there is a loss of the soft parts, and where the union cannot be effected by means of adhesive plaster, *Calendula* is the best *Aqua vulneraria*.

If the foregoing observations are few in number, they may suffice as a commencement to draw the attention of Homœopathic practitioners to *Calendula*, and enable them to

corroborate its beneficial effects in flesh wounds with and without loss of substance.— Homœopathic surgery now possesses a new remedy which presents the advantage of causing very slight suppuration, a circumstance of no small importance in the cure of extensive wounds, where there is often exhausting suppuration, lasting a long time, and consuming the strength of the patient.

One more observation and I have done. Has *Calendula* never yet been employed Homœopathically in uterine complaints? It has been employed in Allopathy, but, as usual, in conjunction with other remedies, that is, irrationally; from this nothing can be learned.— The Homœopathic provings are not complete on this point, but symptoms 17, 18, and 19 seem to indicate its usefulness in such diseases.— Schneider in Fulda employs with the best results the extract in indurations of the stomach and uterus.

TO CORRESPONDENTS.

We have received two communications; one from Dr. Williams of Cleveland, Ohio, and one from Dr. B. W. Richmond, Chardon, Geauga County, Ohio; both detailing an account of a difficulty between the Faculty of the "Cleveland Medical College," and a Gentleman who had been invited by the Faculty to attend the lectures gratuitously, he being a clergyman, with a disease of the throat, which disabled him from attending to his duties as a public speaker. In consequence, he determined to study medicine. But previously to his admission into the college, the Professors had learned that this Gentleman was inclined to favor Homœopathy; and when he applied for his tickets, he was refused them, unless they were paid for, as it was understood he was a Homœopath. Payment for the tickets was secured, and he attended the lectures.

These are the points in the case, except some severe remarks said to have been made by some one of the Faculty about Homœopathy being a "Humbug."

Now, we do not perceive the good which would result, from a publication of the entire communications; but on the contrary mischief might follow among the friends of the parties; for "how great a matter, a little fire kindleth."

We go for strict justice to all; and Professors of our Medical Colleges have a right to

fix the terms of admission to their lectures; and should there be inconsistent or dishonorable conduct in any case, no one is compelled to submit to it.

With some experience in the propagation of Homœopathia, we have reached the conclusion, that to denounce any portion of the medical profession, because it does not see with our eyes, hear with our ears, and place implicit confidence in our statements, is not wise; we cannot do any such thing. We want those opposed to us to feel, that their characters in our hands are safe, and that they shall have from us credit for honesty of intention; and their opinions shall be respected, however erroneous they may appear to us.

If the system of Hahnemann be true—of which we have do doubt—it cannot be overthrown; it will progress, slowly, but surely, unto a final triumph. The spirit of inquiry is abroad, and thousands are seeking information on the subject of Homœopathy. Frequently we receive letters from Allopathic Physicians from different parts of our country, asking for directions in the investigation of the science and art of medicine as promulgated by Hahnemann. Physicians of our school have only to be true in practice to the principles they profess, and results will tell upon the world, in a language, so clear, and so forcible, that the fact will be irresistible, that Allopathy is,—to use the refined word of the Cleveland College professor, “a humbug.”

The letter of Dr. C. Ehrmann of Lancaster, Pa., has been mislaid. It contained a brief statement of the progress of Homœopathy, in certain parts of Maryland and Pennsylvania.

The two communications from Dr. Kimball of Sackett's Harbor, N. Y. must be declined—for the reason, they are not suited to most of our readers. Ridicule is a dangerous weapon and should be used with great caution. The Allopathic school has done herself great injury by her unskillfulness in this mode of attack on Homœopathy and her practitioners.

Dr. W. E. Payne of Bath, Me. is informed that the publication to which he refers, has been suspended.

Dr. J. H. Pulte of Cincinnati, Ohio, expresses our own views in regard to Medical Schools. We intend to consider that subject in the first number of the 3d Volume of this Journal.

THE NORTHERN OHIO MEDICAL AND SCIENTIFIC EXAMINER.

This Journal is published monthly in Cleveland, Ohio, and is now edited by John Gilman, M. D., and an Association of Physicians. The 2d number has just been received. The editorials are ably written, and we hail this periodical as an efficient advocate of Homœopathy as taught by Hahnemann. The appearance of the above Journal does not prove the truth of the statement of Prof. Charles A. Lee, Editor of “*The New York Journal of Medicine*” who, in the number for March just received, in an article on “The Medical Profession in the State of Ohio,” says “Homœopathy has never gained a firm foothold in the state.” The Northern Ohio Journal contains 24 pages double columns, with a cover and stitched. Price One Dollar a year in advance. This is quite too low, we regret it, for we hope never to see a Journal advocating Homœopathy suspended; but probably it being “conducted by an Association of Physicians they are willing to submit to a pecuniary loss for the sake of the “cause.”

We regard it the duty of every physician of our school, to exert himself to sustain the periodicals of the Homœopathic school. In this we “speak two words for ourselves and one for “*The Northern Ohio Medical and Scientific Examiner.*”

HOMOEOPATHY IN BRAZIL.

The *Courrier du Bresil* contains the account of a religious ceremony performed at the convent of the Benedictines in Rio, by the Homœopathic Institute of that town, in memory of Dr. Jose Joaquim Chaves de Mello, Homœopathic Physician of Lorena, in the province of St. Paul, whose practice, especially in the leprous diseases of that country, seems to have been highly successful. The indefatigable Dr. Mure, whose proselytizing spirit has led him to establish himself in that country, delivered an oration on the occasion, from which we gather that our doctrines have met

with much opposition from the old school in the Brazils, but that their progress, notwithstanding, has been very rapid and encouraging, although there, as in most other places, there is a great want of unity among the practitioners of Homœopathy. This prevailing want of union—for which, indeed, doctors are proverbial, but which is more observable and more injurious and much less reasonable among the small army of Homœopaths—does not in general arise from disagreement on doctrinal subjects, or discrepancies in practice, but has its origin, in almost every case, in much less exalted motives, which there is no occasion to point out more particularly. We would only observe that the mere personal interests of each will, in the end, be much better served by the general advancement of the system we practice, and that the surest and best way of obtaining this, is to join in cordial and self-denying co-operation with one another.

HOMŒOPATHY IN THE GRAND DUCHY OF SAXE-WEIMAR- EISENACH.

Homœopathy has just gained a great victory in this German state. In the spring of 1846, an apothecary of Eisenach lodged a complaint against Dr. Wislicenus, of that town, for dispensing his own medicines, which gave rise to an impartial investigation of the subject in a legislative point of view. The subject was brought before Parliament, and the right of physicians to dispense their own medicines was recognised by a large majority, whereupon an edict was promulgated by Government empowering Homœopathic practitioners to prepare and dispense the third, fourth, and higher triturations, and the second, third, and higher dilutions of Homœopathic remedies—at the same time allowing them to procure the crude materials whence they pleased, but forbidding them to make any charge for medicines dispensed by themselves. Practitioners desirous of obtaining this privilege are required to undergo an examination from persons skilled in the Homœopathic doctrines and practice. One by one the German states are repealing the laws against dispensing their medicines, so far as regards the Homœopathic practitioners, and it is curious to observe that the repeal of these laws, and the virtual recognition of Homœopathy by the State, has almost always en-

sued in consequence of the attempt of some adversary of the system, to destroy the practice of some too successful Homœopathic rival.

HOMŒOPATHY IN INDIA.

Extract from the letter of a correspondent in Madras:—"One of our most clever men has become a convert to Homœopathy, and established an hospital under the auspices of the Rajah of Tanjore; others have commenced inquiry, and are forced to admit that the system is not destitute of truth, and are resolved on testing it by trial. At Tanjore some of the works on the subject have been translated by learned natives for distribution amongst their countrymen."

NOTICE.

The next number will complete the 2d volume of this Journal. Those who have failed to remit the amount due, will confer a favor on us, by attention to this matter without further delay.

After the 1st number of Vol. 3rd, this journal will not be sent to any one who has not complied with the terms of subscription; for the reason, we do not publish this periodical for our individual profit, but for the propagation of the doctrines and practice of Homœopathy; and in proportion as this object is accomplished, every physician of the school is benefited even more than ourselves, for they have none of the labor and expense which we have to endure; neither, are they the subjects of unjust criticism, as we have been; nor do they feel any of the personal animosity we occasionally meet with, from individuals from whom we should look for nothing of the kind. As it regards labor, we never expect to have it diminished, so long as we study and practice our profession with fidelity to the established principles of our school. And our brethren in every part of the country are welcome to the result of that labor, if they will only pay the cost of transporting it to them, through the columns of the American Journal of Homœopathy.

NOTICE.—A few copies of Vol. 1 of the "AMERICAN JOURNAL OF HOMŒOPATHY," may be obtained; bound \$1.25—stitched \$1.00, of Charles G. Dean, No. 2 Ann street, New York; C. L. Rademacher, 39 North Fourth street, Philadelphia and Otis Clapp, Boston.

Those who may desire to subscribe for this Journal in Boston, may do so at OTIS CLAPP'S Book Store, 12 School-street.

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No. 489 Broadway, corner of Broome street. J. T. S. Smith has a large assortment of Homœopathic Medicines, in tinctures, triturations, dilutions and globules; Arnica flowers; Sugar of Milk, Pure Alcohol, Distilled Water, Pellets, &c., &c. Physician's Pocket and Family Cases of Medicine on hand, and prepared to order. Homœopathic Plasters a substitute for ordinary Court and Adhesive Plaster, and an excellent application for Corns.

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Cases and single vials refilled, and Physician's and Family Medicine chests on hand, and put up to order. All orders by mail or otherwise for any of the above articles, or for any Homœopathic publications, promptly attended to.

J. F. DESILVER, 112 Main St., Cincinnati, Ohio, is the Agent for the West, of the Homœopathic Pharmacy at Leipsic. Physicians and others can always be supplied at this establishment with pure medicines adapted to the homœopathic system of treatment; medicine chests suited to Dr. Herring's Domestic Physician; refined sugar of milk, &c. Also Agent for the American Journal of Homœopathy edited by Drs. Kirby and Snow. New York; a semi-monthly publication at one dollar a year and adapted to lay readers.

GENERAL AGENCY of the Central Homœopathic Pharmacy at Leipsic for the United States, No. 322 Broadway. Wm. Radde respectfully informs Hom. Physicians and the friends of the System, that he is the sole Agent for the Leipsic Central Homœopathic Pharmacy, and that he has always on hand a good assortment of the best Homœopathic Tinctures and Medicines in their different Triturations and Dilutions: also Physician's Pocket and Family Medicine Cases, containing from 27 to 300 vials. Pure Spirits of Wine. Fine Vials, different sizes, and made of white glass. Corks. Diet Papers. Labels Homœopathic Chocolate. Arnica Plaster, an excellent application for Corns. Also an assortment of Hom. Books, in English, German, and French; as Jhar's Manual of Hom. Practice, in 2 vols., By A. Gerard Hull, M. D. Hahnemann's Chronic Diseases, in 5 vols., by Ch. J. Hempel, M. D. Hahnemann's Materia Medica, 2 vols., by Ch. J. Hempel, &c.